



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CRITICAL NOTICES.

Pseudo-Aristoteles über die Seele. Eine psychologische Schrift des 11. Jahrhunderts und ihre Beziehungen zu Salomo ibn Gabirol (Avicebron). Von Dr. A. LOEWENTHAL (Berlin, 1891).

Scholastic philosophy had a special interest for Jewish philosophy in Spain and in Provence in the thirteenth century ; the Jews assisted in the translation from Arabic into Latin through the medium of Hebrew translations, not only of philosophical works, but also of those on science and medicine. Dr. Loewenthal traces this influence to the twelfth century for philosophy ; as to medicine, we know that the Hebrew MS., No. 1190, 4 of the Paris library, contains translations from the Arabic written between 1197 and 1199. A little earlier Judah ibn Tibbon (Tibbon) began his translations of the philosophico-ethical work of Saadyah, Bahya ben Joseph and Judah Halevy, but there is no trace yet of such an early translation of an Arabic work of the Mussulman school relating to philosophy. A full account of the literature translated into Hebrew will be found in Dr. Steinschneider's forthcoming work on the subject, which is in the printer's hands, and has got as far as p. 836. We shall pass over the chapter on the migration of the philosophical literature from Greece to Spain, and mention at once that, according to our author, Dominicus Gundisalvi compiled from Arabic sources a treatise in Latin on the soul, which is still in MS. On the other hand, we possess a Hebrew fragment of a treatise on the soul attributed to Aristotle, which is to be found in the work *שער השימים*, a philosophical encyclopædia by Gershom, son of Solomon, of Arles. About the date of this compilation critics are divided ; whilst in the *Histoire Littéraire de la France*, t. xxvii., pp. 589 *seqq.*, it is assigned to about the year 1250, Drs. Steinschneider and Gross (Steinschneider's unpublished work, p. 9) say that Gershom's compilation was made towards the end of the thirteenth century. Dr. Loewenthal shows that the preface to Gershom's fragment is identical with that of Gundisalvi ; Gershom thus made use either of Gundisalvi's Latin text or of a Hebrew translation of it. To the first our author makes the following objections :

Gershom did not know Latin enough to make use of Gundisalvi's original ; indeed from all other extracts in Gershom's work we can see that he uses Hebrew translations ; a Hebrew translation of Gundisalvi's Latin text, on the other hand, is, according to Dr. Loewenthal, out of question about 1250 (our author, we suppose, accepts the date given in the *Histoire Litteraire*?), since Hebrew translations from the Latin only began at the end of the thirteenth century with but one exception, viz., Berachiah, the Naqdan, who in 1260 translated the *Quæstiones naturales* of Adelard, of Bath. Neither of the two objections seems to us striking. Gershom might have been helped in a translation of the Latin by a Christian friend, even if it were proved by evidence that he did not know Latin, which is not the case. As to Berachiah, it is now proved beyond any doubt that he made his translation at the latest towards the end of the twelfth century (JEWISH QUARTERLY REVIEW, II., p. 520). Thus it is not absolutely certain that Gershom worked upon a Hebrew translation, although such a translation was possible in 1250. That Gershom attributes the treatise on the soul to Aristotle would rather argue that he made his extracts from a MS., Latin or Hebrew, which had not the name of the author, and he attributed it to Aristotle, as such a work by the Stagirite was known. But the importance of our monograph is that the author has shown clearly that Gundisalvi is not only familiar with Gabirol's philosophy, but that he gives passages from Avicebron's Treatise on the Soul. Indeed, Munk already found out that Gabirol had written such a treatise, and Dr. Loewenthal tries to prove that it contained ten chapters, and that it was translated from the Arabic by Johannes Hispalensis, about 1130, the translation of which Gundisalvi made use. Our author in giving in an Appendix all the passages which are borrowed by Gundisalvi from Gabirol, is right not to attempt from these fragments a reconstruction of Gabirol's psychological work. In another Appendix Dr. Loewenthal gives Gershom's extracts from the Treatise on the Soul attributed to Aristotle, in a corrected form according to MSS., and which have much connection with Gabirol's philosophy. We hope that Dr. Loewenthal's important monograph is only a forerunner of an elaborate work on Gundisalvi and Gabirol.

We take the opportunity to correct an erroneous statement, which we made concerning Berachiah (JEWISH QUARTERLY REVIEW, II., p. 326), to the effect that Elijah does not mention his father's ethical work. It is indeed enumerated in the colophon of the Vatican MS. No. 14, according to Dr. Berliner's investigation. On the last leaf of the MS. (fol. 292), which is much mutilated, Dr. Berliner reads as follows :—

זה הספר
 לר' אשר בר
 שולחנו עורך
 לומן ארוך כי
 ענינו ענתה בו
 אחר מעורב בו
 כי הוא נאמן
 וירא אלהיו וסר מרע
 מאשר שמנה לחמו יי'י
 אלהיו עמו אשר נרב לכו לעש[ות]
 ספר כזה, וסימתיו ביום ג' ביא בחדש אב שנת צ'ט לפרט
 אלף חמישים שיל' ואשא משל' ואומר
 אשר אשר אשר בין בכסף
 אסף כי כל בינות ?
 ויבחר לו מעגל צדק
 באשר בחר . . .

זה עשה פירוש [לעשרים]
 וארבעה ספרים
 והוא עשה משלים
 והוא עשה המוסר
 והוא עשה ספר
 והוא עשה תשובה[ות]
 רבות עמו
 והמלאכה
 אשר קמותי
 זה הספר
 ספר כזה, וסימתיו ביום ג' ביא בחדש אב שנת צ'ט לפרט
 אלף חמישים שיל' ואשא משל' ואומר
 אשר אשר אשר בין בכסף
 אסף כי כל בינות ?
 ויבחר לו מעגל צדק
 באשר בחר . . .

It results from these mutilated lines that Elijah copied for R. Asher, son of ? and that Berachiah composed a commentary on the twenty-four books of the Bible, Fables, an ethical treatise, a book [on precious stones ?], and Answers (probably the translation of Adelard's *Quæstiones naturales*).

A. NEUBAUER.

מדרש תהילים המכונה שוחר טוב, *Midrasch Tehillim* (Schocher Tob).
Sammlung agadischer Abhandlungen über die 150 Psalmen. . . .
 Von SOLOMON BUBER. Wilna : 1891. 8vo.

HERR SOLOMON BUBER has nearly monopolised the editing of Midrashim. After having brought out critically and exhaustively the *Pesikta*, attributed to R. Kahna, in 1868, the *Tanhuma* in 1885, the *Midrash on the Book of Esther* in 1886, and the *Lekah Tob* of Tobiah ben Eliezer on Genesis and Exodus in 1880, he now follows up his series with the *Midrash on the Psalms*. This edition is based upon eight manuscripts extant in public and private libraries (as far as is known, no other MS. exists of this Midrash), collated with the early editions, and with the quotations in the *Yalkut*; besides, notice is taken of the glosses by Abraham Provenzale. If the learned editor has not supplied all missing passages, it is not his fault, for he could